

MBU.
MPA-FLORIDA



MRS. RILLA BINKS

740 E. 3 S. 401

SALT LAKE CITY UTAH

Beloved Companion:

It is desirable at this time to familiarize you with the Initiation of the various Degrees in that Ancient Order, which has been sometimes called "The Golden Dawn," and again as the Order of the Rosae Rubrae Tetrae Crucis, but it may be well to explain that this Order is not represented by any of the various Organizations, using somewhat similar names and symbols. Its work is not particularly secret, for it has been revealed in the works of an English Writer, and also in other publications, which, however, are mostly out of print and difficult to obtain. It is, therefore, desirable to repeat it here, so that as you sit in the quiet of your Sanctum, with the burning Incense and shaded Light, the Consciousness will formulate the Ritual, as you read it slowly, and thus serve as an Initiation, particularly as you feel, with a vivid Imagination, that you are the Candidate, that you are going thru this, and as you repeat aloud the obligation. Thus step by step, as you assume these obligations, and go thru the various Grades of the Order, you will initiate yourself.

So take the Chart of the Sephoretic Tree of Life, which was given to you, and imagine that a Veil is drawn across the paper, above Hod and Netzach, but underneath Tiphareth. This is the Paroketh, and the lower part is the Design or Arrangement of the Temple of this Neophyte Grade. You will see that it contains two pillars in place of the Sephiroth, which are respectively, Netzach and Hod. These represent Mercy and Severity, the former being White and in Netzach, and the latter Black and in Hod. Their bases are cubical, and Black, to represent the Earth Element in Malkuth. The columns themselves, standing in these positions, are White and Black, to manifest Eternal Balance in the Scales of Justice. They are usually covered with an appropriate Egyptian Emblem, emblematic of the Soul, and in various Colors. The Scarlet and Tetrahedral Capitals represent the Fires of Test and Trial, and between them lies the Way of the Immeasurable Region. The Twin Lights which flare on the summits are the Declarers of Eternal Truth. The Pillars are really obelisks, with Tetrahedral Capitals slightly flattened at the apexes, so as to bear a lamp each.

Now at the Eastern part of Malkuth, that is at its junction point with the Path which leads to Yesod, there is an Altar in the form of a double Cube; and its color is Black, to represent to the Neophyte the color of Malkuth, but to the understanding of the Adept there lies hidden in the Blackness the four Colors of Earth, in their appropriate positions on the sides. The base is wholly black, while the summit is of a brilliant Whiteness, altho invisible to the material eye.

The Symbols on the Altar represent the Forces of Manifestation of the Divine Light concentrated in the White Triangle of the Three Supernals. Therefore, this Sacred and Sublime Symbol is the obligation of the Neophyte, taken as calling therein to witness the operations of Divine Light; the Red Cross of Tiphareth, representing a higher Degree, is placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it into the Outer Order, as tho the Crucified One, having raised the Symbol of Self-Sacrifice, has thus touched and brought into action, in matter, the Divine Triad of Light. Around the Cross are the Symbols of the four letters of Tetragrammaton.

The Door is situated behind and to the left of the Throne of the Hiereus, and is called the Gate of the Declarers of Judgment. Its symbolical Form is that of a straight and narrow Doorway between two mighty Pylons. Now in your sketch of the Sephoric Tree of Life, with the Veil across, on the side of the Veil toward the bottom of the paper, just between Hod and Netzach, there should be five Thrones or Chairs; the one on the left toward Hod is occupied by the Emperor, the second by the Cancellarius, the next by the Hierophant, the next by the Past Hierophant, and the last, on the right, by the Praemonstrator.

At the East of the Temple, before Paroketh, sit three Chiefs, who govern and rule all things, and are the Viceroys in the Temple of the Second Order beyond. They represent, as it were, Veiled Divinities, and their seats are before the Veil of Paroketh, which is divided into two parts at the point of the rending, as tho it answered unto the Veils of Isis and Nephtys, impenetrable save to the Initiate. In the Lodge the Emperor governeth, because in Netzach, which is the highest grade of the first Order, is the Fire reflected from Geburah; the Praemonstrator is second, because in Hod is the Water reflected from Chesed. The Cancellarius is third, because in Yesod is the Air reflected from Tiphareth. But in each Temple these three Chiefs are Co-Eternal and Co-Equal, thus figuring the Triad in Unity, yet their functions are different. The Emperor to command; the Praemonstrator to instruct; the Cancellarius to record.

There are also the stations of the Invisibles, the Gods of the Elements. These Stations are at the four points of the Hall without, as Invisible Guardians of the Limits of the Temple, and they are placed according to the points of the compass; that is, behind the Station of the Hierophant, and between it and the Veil of Paroketh, behind the Station of Dadouchos, which is beyond Netzach, on the right, behind Hierus, which is under Malkuth, and Stolistes, which is on the left of Hod. I would suggest that you draw on a sheet of paper a rectangle representing the Temple, and within the Temple place the two Pillars representing Hod and Netzach, place the Stations of the Emperor, Praemonstrator, etc., and back of that the Veil of Paroketh, placing also in the proper position Yesod and Malkuth, with the Altar between them. And fill in the Stations of the Invisibles; then as you go on with the work you will have in front of you a fairly accurate scheme of the Temple arrangement.

Now the place of the Evil Triad is Yesod; it is termed the place of the Evil One, of the slayer of Osiris; he is the Tempter, Accuser and Punisher of the Brethren. He is represented with the Head of a Water Dragon, the body of a Lion or Leopard. He is the Administrator of an Evil Trinity, the Members of which are Apophrasz the Stooping Dragon; Satan-Typhon, the slayer of Osiris, and Besz, the brutal Power of Demonic Force.

Now between Hod and Netzach there is the small rectangle, directly in front of the Hierophant's place. This is the Invisible Station on the Path leading up from the Evil Trinity; and is the place of the Lotus-throned Lord of Silence; in other words, the Great God, Harpocrates, who is the younger brother of Horus; so around the little rectangle which you have drawn, just above Yesod, and between Hod and Netzach, place on top, outside of the little rectangle Thmaist, and in the rectangle Hegemoy, and underneath the rectangle Harpocrates.

Now the Stations of Isis and Nephtys are the places of the Pillars in Netzach and Hod, respectively. These great God-

esses are not otherwise shown in this work, save in connection with the Praemonstrator and the Imperator.

The last of the Invisible Stations is that of the Arouerist, who stands with the Hierophant, as the representing him to the Outer Organizations. The Hierophant is a Member of the Higher Grade, yet he is shown as a Lord of the Path in the Portal of the Vault, so that when he moves from his place on the Throne of the East, he is no longer Osiris, but the Arouerist, and the Invisible Station of the Arouerist, may therefore be said to be that of the immediate Past Hierophant.

The Hierophant is in the East of the Temple on the outer side of Paroketh, to rule the Temple under the presidency of the Chief; He fills the place of the Lord of the Path, acting as Inductor into the Sacred Mysteries. The Hierophant is known as the Founder of the Sacred Mysteries. The Station of the Hiereus is as I said, at the extreme West of the Temple, at the lowest point of Malkuth, and in the Black portion thereof, representing a terrible and avenging God, at the confines of Matter, at the Borders of the Demons of the Demonic Kingdom. He is throned upon Matter and robed in Darkness, and about His feet are the thunder and lightning; He is placed as a mighty and avenging Guardian under the Sacred Mysteries.

The Hegemon occupies the place between the two Pillars, Netzach and Hod, at the Intersection of the Paths which connects with the Path which leads from Yesod thru the Veil of Paroketh to Tiphareth. This is the Symbolic Gateway of Occult Science, and is at the Center of Equilibrium of the Scales of Justice, and is placed there as the Guardian of the Threshold of Entrance.

The Kerux is the Herald, the Guardian and the Watcher, and stands just below Malkuth, even as the Sentinel watches just outside the Temple back of him.

The Station of the Stolistes is in the Midst of the Northern part of the Hall Without, and to North of the Black Pillar (right side). His Emblem is the Cup, for He has care of the Robes and Insignia of the Temple. The Dadouchos is stationed in the Southern part of the Hall, to the South of the White Pillar (left side). He has charge of the lights, the fire and the incense of the Temple.

Now if you will sketch that off, filling it in as a plan of the Temple, revising it carefully once or twice, placing the Officers, and the Invisible Gods in the proper place, you will have a very good idea of how the Temple of the Order is set at the First Grade Initiation. And in the next lesson we will take up the Opening, visualizing in our mind's eye, as we read, the Officers in their places, the Incense lighted, and the Sacred Convocation about to commence.

In the Bonds of Eternal Brotherhood,

Sri Dayananda,

S. C.